



Upcoming Holy Days of Obligation

- Friday, November 1 — All Saints (Funeral Masses & Ritual Mass of Marriage not permitted)
- Wednesday, December 25 — Nativity of the Lord (Genuflect during the Creed)
- Wednesday, January 1, 2014 — Mary, the Holy Mother of God

Immaculate Conception: December 8 falls on the Second Sunday of Advent, so the Solemnity is transferred to Monday, Dec. 9. However, as noted by the USCCB, when this happens, it is NOT a holy day of obligation. Thus, funeral Masses are permitted on Dec. 9.

Other Important Dates

- ♦ **November 2, All Souls Day**, falls on a Saturday. The USCCB offers these clarifications: “On Friday evening, November 1, Evening Prayer II of All Saints is celebrated, though for pastoral reasons where it is the custom, it may be followed by Evening Prayer for the Dead. On Saturday, November 2, Evening Prayer may again be taken from the Office of the Dead if celebrated with the people. If, however, the Liturgy of the Hours is celebrated individually, Evening Prayer I of the 31st Sunday in Ordinary Time is used.

“On Friday evening, Masses are that of the Solemnity of All Saints. On Saturday evening (Nov. 2), any normally scheduled anticipated Masses should be for the 31st Sunday in Ordinary Time. (If desired for pastoral reasons, a Mass of All Souls’ Day outside the usual Mass schedule may be celebrated on Saturday evening.)”

As noted in the March newsletter, Ritual Masses are forbidden on All Souls’ Day (GIRM, no. 372). Therefore, the Ritual Mass for the Celebration of Marriage may not be used. Rather, the Marriage ritual and the nuptial blessing should be used within the Mass of All Souls. The Rite of Marriage outside Mass may be used as normal.

- ♦ **Tuesday, December 10** marks this year’s observance of the anniversary of the dedication of the Cathedral of the Immaculate Conception, and should be observed as a Feast outside the Cathedral, using option II in the Common of the Dedication of a Church.
- ♦ **January 22 - Mass in Thanksgiving for the Gift of Human Life**
January 22, 2014—the anniversary of *Roe v. Wade*—should be observed as a “particular day of prayer for the full restoration of the legal guarantee of the right to life, and of penance for violations to the dignity of the human person committed through acts of abortion” (GIRM #373). The Roman Missal includes the “Mass for Giving Thanks to God for the Gift of Human Life,” which is found at no. 48/1 (with A & B options for the prayers) in “Masses and Prayers for Various Needs and Occasions.” White vestments are used.
- ♦ **January 23 - Newly-approved Optional Memorial of Saint Marianne Cope**
The Holy See has confirmed the addition of St. Marianne Cope into the proper calendar for the Dioceses of the United States on January 23. Proper prayers for Mass and the Liturgy of the Hours can be found here: <http://www.usccb.org/prayer-and-worship/the-mass/frequently-asked-questions/saint-marianne-cope.cfm> (The complete English and Spanish texts are also attached separately to this newsletter.)

Wording Change in the *Rite of Baptism for Children*

The USCCB Secretariat for Divine Worship relays the following:

“A decree dated February 22, 2013 of the Congregation for Divine Worship and the Discipline of the Sacraments and approved by then-Pope Benedict XVI was recently published in *Notitiae* 49 (2013), pgs. 54-56. The decree effects a change in paragraphs 41, 79, 111, 136, and 170 of the *Ordo Baptismi Parvulorum, editio typica altera*. In these five paragraphs, the phrase “*communitas christiana*” (“Christian community”) is changed to “*Ecclesia Dei*” (“Church of God”). An excerpt from the decree reads:

Since Baptism stands at the threshold of life and the Kingdom, it is the sacrament of faith by which men and women are incorporated into Christ’s one Church, which subsists in the Catholic Church, governed by the Successor of Peter and the Bishops in communion with him. Therefore, it seemed to the Congregation that a certain variation in the *editio typica altera* of the *Rite of Baptism for Children* should be introduced, so that the teaching handed on in this rite, concerning the duty and office of the Church as Mother, may be placed in a clearer light in the celebration of the Sacrament.

“The Latin text of the *Ordo Baptismi Parvulorum* was altered as of March 31, 2013. It has been left to the Conferences of Bishops, however, to determine the implementation date in particular vernacular languages.”

Since the International Commission on English in the Liturgy (ICEL) is currently working on a revised translation of the complete *Rite of Baptism for Children*, implementation of the change in wording is not being mandated until that new edition is approved.

However, clergy wishing to make the change from “Christian community” to “Church of God” when they celebrate the *Rite of Baptism for Children* are permitted to do so now.

Guidelines for a Multilingual Celebration of Mass

In its June newsletter, the USCCB Secretariat of Divine Worship printed an updated set of “Guidelines for Multilingual Celebration of Mass.” Going through the parts of the Mass, it provides a helpful outlines and recommendations for what sort of linguistic diversity would be appropriate at which times. It addresses when multilingual liturgies are appropriate, which elements may be repeated or done in multiple languages, etc. **A full copy of these guidelines is attached separately to this newsletter.** They can also be accessed online: <http://www.usccb.org/prayer-and-worship/the-mass/frequently-asked-questions/guidelines-for-a-multilingual-celebration-of-mass.cfm>

Further Clarification on the Mixture of Wine and Water at Mass

As noted in a previous newsletter, the Congregation for Divine Worship has affirmed that during the preparation of the gifts at Mass, water need only be added to the chalice used by the main celebrant (though water may still be added to all the chalices, if multiple are used).

In response to numerous inquiries, a further clarification seems necessary. If wine is to be poured from a carafe or flagon into multiple chalices, it is illicit to add the water into the large vessel before the pouring. GIRM no. 142 and 178 both specify that the priest or deacon “pours wine and a little water into the chalice, saying quietly, *By the mystery of this water...*”

The mixture of the water and wine (with the accompanying prayer) must occur in the principal chalice. This mixing represents the unification of Christ’s divinity with our humanity, and is thus appropriately carried out within the vessel in which the Blood of Christ is made present.

New USCCB Video Explains What Happens in the Rite of Marriage

A new video, “Saying I Do: What Happens at a Catholic Wedding,” introduces viewers to the Rite of Marriage and answers frequently asked questions about Catholic marriage. The video is intended for engaged couples, their families and people involved in marriage preparation, and anyone with questions about Catholic weddings.

Produced by the USCCB Secretariat of Laity, Marriage, Family Life and Youth in collaboration with the Secretariat of Divine Worship and the Department of Communications, “Saying I Do” includes a brief overview of the Sacrament of Matrimony and an explanation of the three forms of the Rite of Marriage. It answers basic questions such as when and where Catholic weddings can be held and how non-Catholic clergy can participate in the ceremony.

The 22-minute video is available on the homepage of the USCCB’s For Your Marriage website: <http://www.foryourmarriage.org/>. Please share it with any of the groups mentioned above.

Funeral Rites for Miscarried or Stillborn Children

Occasionally, the question arises as to what sort of liturgical rites are appropriate in the event of a stillbirth or miscarriage. Liturgically speaking, situations involving miscarriages or stillbirths should be treated the same as those involving other children who die before Baptism. Certainly, the “Prayers after Death” and the other “Related Rites and Prayers” in the *Order of Christian Funerals (OCF)* Part I may be employed soon after a death, as could the “Order for the Blessing of Parents after a Miscarriage,” found in the *Book of Blessings*, no. 279. However, these would not replace any funeral rites that may be requested by the family.

As noted in *OCF* #237, “Funeral rites may be celebrated for children whose parents intended them to be baptized but who died before baptism.” Various funeral rites for children are available in *OCF* Part II, including a vigil, the funeral liturgies, and rites of committal. The “Rite of Final Commendation for an Infant” may be used in the case of a stillborn baby or of an infant who dies shortly after birth, and it may be done in the hospital or place of birth.

The Funeral Liturgy may be either a Liturgy of the Word or a Funeral Mass. Throughout the rites, options are given for prayers specific to a child who died before Baptism. (A special prayer for a stillborn child can be found in *OCF* Part V, no. 399.) In addition, for unbaptized children, the sprinkling with holy water, use of a pall, and incensation of the body are omitted.

If necessary, many of these rites may be done without the child’s body present. If the body cannot be present at the Funeral Liturgy, then the reception of the body and final commendation would be omitted, and prayers referencing the presence of the body would not be used.

Looking Ahead to Early 2014

Rite of Election/Call to Continuing Conversion:

Fort Wayne: Sunday, March 9, 2:00 PM—Cathedral of the Immaculate Conception

South Bend: Sunday, March 16, 2:00 PM—St. Matthew Co-Cathedral

Chrism Masses:

South Bend: Monday, April 14, 7:30 PM—St. Matthew Co-Cathedral

Fort Wayne: Tuesday, April 15, 7:30 PM—Cathedral of the Immaculate Conception

Easter Vigil, 2014

Easter Vigil Time: On April 19, 2014, the end of civil twilight occurs at 8:54 PM EDT on the Fort Wayne side, and 9:00 PM EDT on the South Bend side. Therefore, around 9:00 PM would be the appropriate time to begin the Vigil throughout the Diocese.

The Roman Missal states that the Vigil must begin in true darkness, “after nightfall.” The USCCB even encourages waiting an extra 15-30 minutes after civil twilight ends, if possible.